5: Rouse E-4 (no date) 1948 ST13 Callinago ST1)
(1650-1700)

figures through which the maboya gave oracular answers. There were, 754
however, no household idols or priests, as among the *Arawak*.

The *Carib* often attributed sickness to the influence of sorcerers who 754
had obtained control of maboya. They consulted a shaman to determine the identity of the sorcerer and were usually directed to a woman, from whom no reprisal was to be feared. The woman was made to pick up a shell or a fishbone and to confess that she had administered this in food to cause the disease. She was then tortured and killed.

The shaman was also brought in to effect cures. He worked in the 755
same way as at other séances, setting up a table bearing food offerings and calicos at one end of the hut and calling his maboya with songs and tobacco smoke. The shaman first asked his maboya whether the disease would be fatal. If so, he abandoned the ceremony and told the patient to prepare for death. If not, the shaman and his maboya approached the patient, touched the part of his body which pained him, sometimes sucking it, and drew out an object—an imaginary poison, thorns, pieces of bone, or splinters of wood and stone. These were supposed to have caused the disease. Then the shaman rubbed the sick person's body with the juice of the *Genipa* fruit, producing a dark brown color. When the patient had recovered, he gave a feast for the shaman, at the same time providing food [665]
offerings for the latter's maboya.

The *Carib* fasted upon a number of occasions: At puberty; when be- 755
coming a chief, a father, or a warrior; after killing an enemy; and at the death of a close relative. A man might also be asked to fast when a relative was sick, in the hope that it might relieve the pain. A typical schedule of fasting has already been described above (p. 557) in connection with the birth of the first child. The people did not vomit for religious purposes, but only to rid their stomachs of an excess of food.

Women knew of certain herbs, fruits, roots, oils, and gums which they 757
used to cure diseases. For indigestion they prepared an infusion from [278]
the bark of the chipou tree and from the *Lambya* shell; they had another drink made by pounding up the bark of certain trees and vines when the sap was thick. If the indigestion had been caused by eating crabs, they ate as an antidote the flesh of the manatee or tortoise, which caused the body to break out into pimples. Then they treated the latter with the juice of the juniya nut or with sap from the leaves of the balisier tree mixed with the ashes of burned seeds. The former was also used to heal wounds. The wives sucked the poison out of snake bites, applied an infusion to the wound, and also prepared a drink as an antidote. They had another antidote for arrow poisoning. Bathing was used to treat some wounds, sweat baths for others. Sometimes they scarified the body to draw off blood.

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

with the mad chief who spoke only Carib. Nevertheless, owing to the Carib's peculiar reticence, as much with one another as with strangers, this does not exclude the possibility of such an encounter having taken place. Likewise, according to present-day Caribs, his story of the army of coast-bound crabs met with in the mountains is either grossly exaggerated or refers to a small species known as the "soldat" or hermit crab—the "vinique" crab disliking the sea, and the other, black or white, land crabs being rarely found on the windward coast, or in the regions mentioned. Ober found a number of older men and women in Salybia who spoke an Indian dialect as their mother tongue, and even noted the persistence, in that late day, of the differentiation between men's and women's languages. He mentions the snake legend, and speaks of finding archeological remains in St. Vincent, but not in Dominica. (I have heard of, though not seen, old stone implements and "rocks with writing" on the wooded heights between the Akayu River and the Araturi Ravine.) At the time of Ober's visits the so-called reserve was somewhat smaller than at present, but there were other Carib lands and settlements at North End (between the Pagoua and Mariget), Wesley (La Soie), Calibishie, Penville, Morne Caraibe, and Dillon.

In June 1903 the Carib Reserve in its present form was created by decree, and its boundaries delimited as extending from the Akayu (or Raymond) River (some say the Araturi Ravine, and there seems to be no existing document to settle the matter) to Kukria (or Big River), a dry ravine, along the coast, inland, up the latter ravine to the ridge, and hence down the Ravine Pomme to the Pagoua River, which the boundary then follows up to Deux Branches, whence it cuts across in a straight line to the Akayu River. This decree made no attempt to define the status of the reserve, nor of its inhabitants and their chief. In point of fact, the Caribs merely continued their traditional custom of electing from their numbers a chief or headman (tibuta), whose duty it is to advise and direct members of the tribe and to settle such disputes as may arise among them. For some years prior to 1930 this institution received a degree of official recognition, with remuneration to the extent of 10 shillings ($2.40) a month. In return for which the local government held the chief responsible for order within the reserve generally, and for the upkeep of the coastal bridle path through Carib territory.

In September 1930, a few days after the hurricane, and a month after my first visit, the so-called "Carib War" took place. Five negro policemen invaded the reserve, seized some tobacco and rum they alleged to be contraband, and made two arrests. Then, a dispute arising, they opened fire on an unarmed crowd of men, women, and children, killing two and injuring others. The Caribs in their turn set upon the police with stick and stone and chased them from